

777 Recently, owing to the cultivation of cotton and to the increase
 422 in demand for work at Malakal and elsewhere, the value of money has
 436 come to be more appreciated. Most of the money so acquired is
 stored up for the purchase of a bull, very little being spent in shops.
 • [454] The purchaser of a bull not unreasonably objects to its going into the
 564 maw of the *gol* herd and accordingly deposits it for safe keeping with
 a distant friend. This innovation, which is no less than the introduc-
 tion of a system of private ownership of cattle, is calculated to work
 eventually a deep change in customary law. The growth of cash-
 [684] mindedness has already resulted in cash being sometimes substituted for
 a bull in cases of payments in compensation for sexual wrongs. No
 case is known where cash has been accepted instead of one or more
 of the bride wealth cattle, but this would be logically the next step.
 [182] The effect of a change to cash bride wealth would be large. The present
 583 system makes for tribal cohesion and for the administratively con-
 venient system of vicarious responsibility, whereas cash marriage
 payments would loosen remaining cohesion of the *gol* and render each
 man responsible for himself. Cattle would cease to become a medium
 of exchange in marriage contracts and become a commodity. The
 innumerable goats would cease to eat up the cotton and the products
 [146] of the Mission gardens and instead themselves be eaten, much to the
 benefit of the Shilluk physique according to medical opinion. The
 economic absurdity of the Malakal Hospital contractor being some-
 times compelled to import tinned milk by air so as not to forfeit his
 deposit would be avoided. The possibility of such economic advantages
 is to be set against the consequent lessening of tribal cohesion.

SUCCESSION.

428 There are no definite rules for the inheritance of chattels. Distribu-
 567 tion usually takes place before death. If not they will generally be
 taken by the eldest son, or, in default of sons, by the next-of-kin to
 the deceased. The inheritance of chattels rarely produces litigation.

428 Cattle are taken by the succeeding *gol* leader, who may be a married
 592 son or a married brother according to circumstances. In any case
 the new *gol* leader holds the cattle inherited under the same trust as

Religion

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in an ajwogo to cure her. He diagnosed her illness, which actually was pneumonia, as an evil spirit inside her, and proceeded to release it by gouging a hole in her side with a broken and rusty scissors blade. It was due only to the care that the poor girl received from the indignant nuns that she was saved at all, and fully two months after her 'operation' she had not completely recovered the use of her limbs, and was reduced to crawling round the village on her hands and knees. 756 755

Fortunately, the people are coming to realize the good that proper medical treatment can do them. They are more willing to send to the local medical dispensary for assistance and, if necessary, to allow the Medical Assistant or us at the mission to send their sick into Malakal hospital. On this account the influence of the ajwogo as a general practitioner is being weakened and it will be greatly to the benefit of the Shilluk when it is destroyed altogether. 757 756 177

The other disciple of Nyikang, the jal yath, is a dabbler in black magic, a worker of evil. For a fee, he will undertake to bring about the death or the illness of an enemy, or an injury to his crops or cattle. Often enough the evil effects he does cause will be brought about by the old-fashioned method of poison, but to impress his client he will have recourse to the childish practice of making an image of the intended victim and sticking nails in it to demonstrate the pains he is to suffer, or causing it to waste away, when the sufferer's body will waste in a similar manner. The jal yath is undoubtedly greatly feared by the people and plays upon their fears to achieve his end. An instance of this occurred at Detwok some years ago. We employ a number of youths at the mission as gardeners, cowherds, kitchen and table boys, etc. One of this little community, the gardener, was the proud possessor of a wooden box in which he could keep his few possessions under lock and key. Since he was the only one thus blessed, the other boys used to entrust their savings to him, each keeping his modest sum, ranging from a few piastres to a pound or so, in a tobacco tin in the wooden box. One day it was discovered that the box had been opened 764 278 685 754 797 464 464